1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

by the death of several on each side, the feud continues until payment is made. Continued feuds prove disastrous, for retaliation is carried out with all the intensity and destructiveness of a foreign war. Villages are attacked at dawn, houses and property destroyed, women and children carried away into slavery.

A chief may intervene; so I was told, though I doubt it. Chiefs do accompany parleying parties and other men may echo their words. Beyond that there seems to be nothing to their position but personal prestige which has been enhanced by developments since reservation days. Lɛle'ks and his successors among the ă'ukekni seem to have made much of their position. Pat's father and Te!i'wi, both du'kwakni, killed a iu"lalonɛ man at stö'kmate, Eagle Point. They were taken to Klamath marsh and each beaten five times at the order of this chief. This was in pre-reservation days, or at least prior to the establishment of the agency in 1864 (?). Nevertheless this is not aboriginal, but, according to Nancy Phillips, these "laws" were brought by her cousin from the north.

The group that owes recompense, having lost fewer men, goes to the other offering payment to even the score. The value of a man's life is not a fixed item, as it is for the lower Klamath river tribes; this despite the similarity of marriage payment and the slur on children not born of a purchased mother. My informants professed ignorance of what should be paid, yet it can hardly be doubted that recompense accorded with a man's wealth and prestige.

Children who are captured are kept; settling the score does not mean that they are restored, though this may well be only in case they have been sold. Their fate depends on their captors, who may elect to rear them as their own children. More commonly they are miserably treated, made to sleep with the dogs, fetch water, etc., and beaten if they are lazy. They are as quickly sold at Warm Springs and the Dalles as are foreign captives. With the latter at least there is an advantage in immediately disposing of them, that they do not grow up to carry back to their own people precise knowledge of the habits and topography of the Klamath world.

Kō'kdiŋks of du'kwa was a chief (lō'ki) in warfare. He would tell his tribesmen to get ready to fight with the iu"laloqkni, for instance. He was always in the forefront of battle. When a youth he went out to seek power by bathing and wandering through the mountains at night. His mother had told him that long before those of iu"lalonɛ had slain his father, Lē"l'wis, a du'kwa shaman accused of poisoning one of them. He wanted to become a warrior to have

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
727 535	2914. Dancing proceeds around fire and pole	+	+	+	–	+	–	+	+	+	+	+	–	+	–
	2915. 2 circles, men and women separately	+	+	–	–	–	–	–	+	–	–	–	–	+	–
	2916. 1 circle, men	–	–	+								–	–	+	–
	2917. Dancers in row abreast	•	–	–	+	–	–	–	+	+	+	–	–	–	–
	2918. Each person dances separately	–	–			+						+	–	+	–
	2919. Dancers stamp 1 foot	+	+	–	+	+	–	–	–	–	–	–	–	–	–
	2920. Dancers stamp both feet	–	–	–	–	–	–	–	+	+	–	+	–	–	–
	2921. Scalp on center pole	+	•	+	–	•	–	+	+	+	+	–	–	•	–
	2922. Heart on top of center pole	+	–	+	–					R	–	–	–	–	–
	2923. Scalp(s) on small hand pole(s)	+	•	–	–	–	+	+	+	+	+	+	–	–	–
[532]	2924. Human effigy	–	–	–	–	+	+	+	–	–	+	–	–	–	–
	2925. Each warrior pantomimes his war deeds	–	.	–			+	+	+	+	+	.	–	+	–
	2926. Each warrior dances singly, once around, with scalp	–	.	–	–		+	+	–	+	+	.	–	–	–
	2927. Old women dance with scalps	+	+	+	–	+	–	–	+	+	+	–	–	–	–
	2928. Wipe themselves with bloody scalp	+	+	–	–					+	–	.	–	–	–
	2929. Chew and bite scalp, heart	.	+	+	–		+	+	–	–	–	.	–	–	–
	2930. Scalps dragged and rubbed in dirt	+	+	–	–				+	+	+	–	–	–	–
	2931. 1-2 women walk back and forth in front of dancers	–	–	+	+	+	–	–	–	+	+	–	–	–	–
	2932. Warriors carry bow and arrows	+	+	+	+	+	+	+	+	+	+	+	–	+	–
	2933. Shoot at scalp or heart	.	.	+	–				+	+	+	–	–	+	–
	2934. Women dancers carry brush or pole	–		–						+	–	+	–	+	–
[302]	2935. Participants painted	+	+	+	+	+	+	+	+	+	+	–	–	–	–
	2936. Black	+	–	+				+	+	+	+	–	–	–	–
	2937. Red	–	+	+	+	+	+	+	–	–	–	–	–	–	–
	2938. White	+		+	+	+	+	+	–	+	+	–	–	–	–
[292]	2939. Participants wear brush, feather headdresses	+	+	+	–	–	+	+	–	+	+	–	–	–	–
	2940. Warriors wear fighting gear	–	–	+	+	+	+	+	+	+	+	+	–	–	–
	Purification of Killers; Treatment of Wounded														
727 783	2941. Swims	•	+	+	+	+	+	+	–	–	–	+	.	+	–
	2942. Sweats	+	+	+	–	+	+	+	–	+	+	–	.	–	–
	2943. Steam type	+	+	–	–	+	+	+	–	–	+	–	.	–	–
	2944. Direct-fire type	–	–	+	+	–	–	–	–	+	–	–	.	–	–
[304]	2945. Scarification and bleeding	–	–	–	–	–	–	–	–	–	+	–	.	–	–
	2946. Aromatic plants rubbed on body	.	–	–	–	+	–	+	–	–	+	+	.	+	–
	2947. Women brush off men with plant	.	–	–	–		+	+	–	–	–	+	.	–	–
	2948. Must stay outside	–	–	+	+	+	–	–	–	+	+	+	.	+	–
[782]	2949. Stays awake mainly, or naps	–	–	+	+	+	–	–	–	+	+	+	.	+	–
	2950. Prays for luck	–	–	+	+	+	–	+	–	–	+	+	.	+	–
[240]	†2951. Meat taboo ... days	–	–	.	+	2	–	–	–	4	–	28	.	6	–
	2952. Warm food taboo	–											.	+	–
	2953. Scratching stick used	–	–	–	–	+	–	–	–	–	–	+	.	+	+
	2954. Bath at end of taboo period	–	–	–	+							+	.	+	+
	2955. Meat taboo to wounded	•	+	–	+	+	–	+	–	+	–	+	.	+	+
	2956. Hot food taboo to wounded	+	+	+	+	+	–	–	–	–	–	+	.	+	+
[752]	2957. Wash wounded with special decoction			–								+	.	+	+
	Peace Negotiations														
	Compensation for Slain														
728	2958. Intertribal wars: compensation	+	–	–	•	–	R	•	–	–	–	•	–	–	–
	2959. Revenge only	–	+	+	+	+	+	+	+	+	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS	
2960. Intratribal feuds or murders: compensation	+	+	+	+	+	+	◔	+	+	+	◔	◔	–	–	728
2961. Revenge only	–	–	–	–	–	–	–	–	–	–	–	–	+	+	
2962. Victims send envoy(s) to ask aggressors for pay	+	+	+	◔	+	+	+	+	+	+	+	.	–	–	[623]
2963. Chief or headman as envoy	–	–	+	–	+	–	–	+	+	+	–	.	–	–	
2964. Paid for services by 1 side	+	–	–	+	+	+	–	–	–	–	–	–	–	–	
2965. Chief or headman makes peace	+	+	+	+	◔	–	+	+	+	+	+	+	+	+	
2966. Compensation for slain, 1 side only	+	–	–	–	–	+	–	–	–	–	–	–	–	–	
2967. Compensation for all dead	–	+	+	+	+	–	+	+	–	+	+	+	–	–	
2968. If victims on both sides, no compensation	+	–	–	–	–	–	–	–	+	–	–	–	–	–	
2969. Payment in beads, property	◔	+	+	+	◔	+	+	+	+	+	+	+	–	–	
2970. Payment in women	+	+	+	+	+	+	+	–	–	+	–	–	–	–	
2971. Customarily	+	+	.	(+)	.	+	+	–	–	.	–	–	–	–	
2972. Intratribally	+	+	+	+	+	+	+	–	–	+	–	–	–	–	
2973. Intertribally	+	–	–	–	(+)	R	R	–	–	–	–	–	–	–	
2974. Pay according to wealth, more for rich	+	+	–	–	+	–	+	+	+	+	–	.	–	–	[556]
2975. Pay according to status of victim	–	–	+	+	–	–	–	–	–	–	–	.	–	–	[554]
2976. Pay according to sex of victim	–	–	+	–	–	–	–	.	+	–	–	.	–	–	
2977. Pay according to age of victim	–	–	+	–	–	–	–	+	+	–	–	.	–	–	[564]
2978. If sufficient reason for killing, not much pay	–	–	+				+	+	+	+	–	–	–	–	[561]
2979. If kill "for meanness," pay large amount	–	–	+				+	+	+	+	–	–	–	–	
2980. Sticks of 1-string length for negotiation	–	–	–	–	+	+	+	–	–	–	–	–	–	–	
2981. Amount same as victim's mother's bride price	–	–	+	+	–	–	–	–	–	–	–	.	–	–	[583]
2982. Amount (for woman) same as usual bride price	–	–	–	–	+	–	–	–	–	–	–	.	–	–	
2983. Payment divided among all villagers	–	–	–	–	(+)	–	–	–	–	–	–	–	–	–	
2984. Most of payment goes to chief	–	–	–	–	–	+	–	–	–	–	–	–	–	–	
2985. Payment for woman goes to husband	+	+	+	–	–	–	–	–	–	–	+	–	–	–	
2986. Payment for woman goes to her family	◔	–	◔	+	–	+	+	+	+	+	◔	+	–	–	
2987. Payment for man goes to his family	+	+	+	+				+	+	+	+	+	–	–	
2988. Payment for slave goes to owner	–	–	–	–	–	–	+	–	–	–	–	–	–	–	
2989. Payment for slave goes to latter's family	–	–	–	+	–	–	–	–	–	–	–	–	–	–	
2990. Compensation for property destroyed	◔	–	–	–	–	–	+	–	–	–	–	–	–	–	
Dance or Meeting for Settlement															
2991. Both groups present	–	–	+	+	+	–	◔	–	–	–	–	+	–	–	728
2992. Daytime	–	–	+	+	+	–	–	–	–	–	–	+	–	–	535
2993. Night	–	–	–	–	–	–	–	–	–	–	–	+	–	–	
2994. At certain localities outside village	–	–	–	+	+	–	–	–	–	–	–	–	–	–	
2995. Halfway between 2 villages	–	–	+	–	–	–	–	–	–	–	–	+	–	–	
2996. Dressed for war; armed	–	–	+	+	+	–	–	–	–	–	–	+	–	–	
2997. Dance in circle	–	–	–	–	+	–	–	–	–	–	–	–	–	–	
2998. Dance in row, abreast	–	–	+	+	–	–	–	–	–	–	–	–	–	–	
2999. 2 groups face each other	–	–	+	–	–	–	–	–	–	–	–	–	–	–	
3000. All dance together	–	–	+	+	+	–	–	–	–	–	–	–	–	–	
3001. Payment in beads	–	–	+	+	+	–	–	–	–	–	–	+	–	–	
3002. During dance	–	–	+	+	+	–	–	–	–	–	–	–	–	–	
3003. Dancers disarm after money paid	–	–	+	+	+	–	–	–	–	–	–	–	–	–	
3004. Women dance with blood money	–	–	+	–	+	–	–	–	–	–	–	–	–	–	
3005. Blood money smoked over fire	–	–	◔	–	◔	–	–	–	–	–	–	–	–	–	
3006. Groups sometimes eat together	–	–	+			–	–	–	–	–	–	+	–	–	

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10
Modoc NS17

[Klamath Reservation]

were mustered out of service. Subsequently, when Jack and his followers slew the Peace Commissioners, Oliver Applegate reported that the reservation Indians were ready to take the warpath against them in revenge, but they were not called upon.[40]

In the end, the Modoc were defeated and the leaders tried at Fort Klamath. During the hearing, they attempted to implicate the Klamath, with claims that Link River Jack had cached ammunition for them and that Schonchin—"the noblest Roman of them all!" exploded Oliver Applegate indignantly—had brought them a message from Allen David promising aid if they would hold out a little longer. The countercharges proved misdirected as defense; and in the presence of the reservation Indians and other spectators the leaders of the hostiles were hanged or committed to Alcatraz; and the remainder, 153 in number, were shipped off to Fort Quapaw, Indian Territory.[41]

With the end of the war, the reservation became in effect a closed political system. The only exception was Ocheho's band of Paiute, which alternated between the reservation and their Warner Valley homeland until 1876, when the major part of them remained off the reservation for good. Meanwhile, with no salary forthcoming to offset the heavy financial burdens of his office, Allen David resigned, and Henry Blow was elected in his stead.[42]

The statement made in 1877 by Dave Hill gives a fair idea of the chiefs of the time and contrasts the hierarchy at the Agency with the comparatively open order at Yainax.

> We Lake People live here thus: Blow is chief of all, and I, Dave Hill, am chief second to Blow, Long John after Dave, then too Link River Jack after Long John, and Lilu. Pit River Charley is chief of the Pit River people at the Lake. Ben and Littlejohn are the chiefs, and Schonchin is chief of the Yainax people. Johnson is chief of the Modoc at Yainax. George Kuatilak also is Modoc chief after Johnson. Chocktoot is chief of the Paiute.[43]

Gatschet's list for the same year, which includes the adherents for each leader, differs somewhat from that of Hill. At the Lower End, the chiefs, all Klamath, and the number of their followers were: Blow, head chief (122), Hill (225), Long John (103), Link River Jack (92), and Lilu (23). At Yainax, the Modoc bands